

February 10, 2008

John 18:15-17, 25-27; 21:15-21

Repent, Rethink, Reconsider (After all, you might be wrong)

Can you remember a moment of recognition and shame
when the reality of what you did pierced your heart?

Can you remember a moment when
you suddenly saw the truth and could not escape it?

Can you remember the shock that flashed through you
when all the reasons you gave for behaving the way you did fell away
and your true motives were exposed?

Have you ever been like Peter in the courtyard, denying and lying until some
metaphorical cock crowed and the moment of recognition and shame
swept over you and you wanted to go outside and weep? Or just die?

If you can remember then you know how necessary repenting, rethinking,
and reconsidering are to spiritual growth. Sometimes we are wrong.
Sometimes we must make amends.

Until and unless we admit when we are wrong there is no way to resolve, no
way to forgive, no way to reconcile. When there is only remembered hurt
with no means for redress we get stuck. It is painful and unnecessary.

Lent is the season for repenting, rethinking, and reconsidering so we can see
the truth that can change our lives. Mary Jane and I will preach about the

core message of Jesus these Sundays until Easter so the moments of recognition and shame may become the means of reconciliation and forgiveness.

Jesus' resurrection changes everything. Easter marks our celebration of the changes: new life, new hearts, good news, great joy. Jesus called what he wanted for everybody the kingdom of God. It is different from the kingdoms of the world. It is a reign of love and grace and justice. It is life-giving and life-saving. It is for the world. It is here. It is now. If we have ears to hear and hearts to understand and courage to follow then we become citizens in God's kingdom where forgiveness flows free, grace abounds, love persists, joy fills us up and gratitude spills over like water from a fountain.

When I was a child my mother came down with crippling arthritis. She became unable to do the things she used to do for her family of three young children. In those days before perma-press clothes, microwave ovens, and air-conditioned houses mountains of laundry, made-from-scratch meals, and rooms full of dusty furniture made house work a serious chore. So my parents brought in a woman to wash and iron, cook and clean.

Our parents raised us to respect our elders, to speak when spoken to, to obey, to have good table manners and all that. I went with my dad late one winter's day to take the maid home. Her name was Eula. Her skin was shiny black and her hair was a fascinating tangle of tight curls. Being the well-mannered child I was raised to be, I opened the front door of the car for her get in. I remember the look that passed between these two tall adults,

my father and the maid, and the way they both stammered to explain that she could not ride in the front seat, that she had to ride in the back. It was the way things were. I was so embarrassed. It was a moment of recognition and shame when I saw exposed the wrong of segregation as I sat in the front seat, the honored place, while she who'd been working on her feet all day, sat in the back as custom dictated. Eula had a husband and children and a high school degree and a life of which the people in my family knew nothing. We didn't even know her last name. She knew everything about us: the food we ate, the clothes we wore and soiled, and the possessions we owned. The pay given her was so low that my father could afford her wages in addition to the huge medical bills we faced, with his preacher's salary in the 1950's.

The kingdoms of the world are often wrong. They seldom admit it. They rarely repent, rethink or reconsider. They settle things by fighting. For them might makes right. They are like the judge in Texas: often wrong but never in doubt. They deny and lie to cover up the truth and fear exposure. They have no shame.

In the kingdom of God no person is displaced because of race or any other reason.

Until we come to some moment of recognition and shame there is no possibility of repenting or rethinking or reconsidering because we will not see any chance that we might be wrong. We'll go merrily along in the delusion that all is well. We'll be puzzled when others try to tell us things

that make no sense. We'll neither have ears to hear nor hearts to understand.

Those victim-offender reconciliation groups where the people who suffered and the perpetrators who caused the suffering get together to talk are the hope of justice. When the victims of crime can tell how their lives were damaged and those who robbed or raped or whatever hear the pain they caused and repent both sides can heal. Coming to recognition and shame and then pressing on to understanding and compassion results in forgiveness and reconciliation.

The poet tells it true, remembering some wrong and writing in Psalm 32:
I said not a word. But my bones wasted away from groaning all the day.
My heart grew parched as stubble in summer drought.

I made my sin known to you. I did not conceal my guilt.
I said, "I shall confess my offence to God."
And you, for your part, took away my guilt. You forgave my sin.

How blessed are those whose offence is forgiven, whose sin is blotted out.
How blessed are those to whom God imputes no guilt, whose spirit harbors no deceit.

Blessed. Blessed are those who rethink, reconsider and repent. They have no guilt.

I imagine Peter couldn't face Jesus after those denials. Shame and cowardice rose up and they had no relationship. Jesus went to the cross. Peter could think of nothing except to escape back to his fishing boats.

Then, on Easter, at sunrise, Jesus appeared at the lake, on the shore, cooking breakfast. How could Peter eat that food? What could he say when the last he'd said was with a snarling curse: "I never knew the man!"?

Then Jesus looked at him, "Do you love me more than these?"

"Yes, Lord; you know I love you."

"Feed my lambs."

"Simon, do you love me?"

"Yes, Lord; you know I love you."

"Tend my sheep."

"Simon, son of John, do you love me?"

"Lord, you know everything; you know I love you."

"Feed my sheep."

Confession, correction, connection. In the kingdom of God love trumps keeping score of wrongs and the goal is restoration of relationship.

This Lent reconsider rights and wrongs, rethink relationships. See with new eyes as prelude to repentance. We might have been wrong. Christ comes to make us right. Come rejoicing into the kingdom of God.

**Marvels, Miracles and Mystery: The Possibility of the Impossible
2-17-08 by Mary Jane Button-Harrison**

Last Sunday was the first Sunday in Lent, a season that is traditionally a time of self-reflection and introspection, a time of repentance and turning back to God. Often it is a time of giving up something or taking up some practice for the purpose of creating a new kind of space to experience God's presence and power. This Lent, David and I invite you to go on an adventure together, a journey, a search, to uncover the truth that could change everything; a truth so powerful that rather than simply giving us the Mapquest version of directions, Jesus left us signs and markers and clues and puzzles and story to help us along the way. This Lenten journey we will look at Jesus' message, certainly through the words that the Gospels record, but also through Jesus' actions and what he said and didn't say as well as how he said it. This Lenten journey we will search for the hidden message of Jesus, that truth that will set us free, that love sent from God to change our lives and save the world.

The first place, the beginning of our journey last week, David preached about repentance. Where do you start a journey, well, maybe getting rid of excess baggage, to rethink and reconsider the way we see things, maybe even to consider the possibility that the way we see things, our own internal map, may be wrong, or at least may not contain the whole landscape that we need to see if we are to find and uncover the life-changing truth of Jesus.

Today we will extend that thought even further as we consider Jesus' words to Nicodemus that in order to see the kingdom of God, we must first be born from above; to start over again, to see with fresh vision, to marvel at the world, to see miracles, to be enamored of the mystery that is all around.

That sounds like a child doesn't it? To see the world in awe and wonder, to see the impossible, the fantastical, the mystery; that is the gift of a child, at least until a certain point in their development. Can you remember that time in your life? That innocent time when the

world was not at all limited by what you could see with your eyes; when your imagination kept alive a whole other world or worlds where anything was possible. I do remember that time in my life.

That sense of a child's gift of sight is the stuff of so many great stories and movies. Stories about whole worlds that are in jeopardy because not enough children still believe in them, and so, the worlds themselves are beginning to crumble... creatures are dying off... because the childish wonder and ability to see that which to adults is invisible... is at risk. There is a new movie that just came out called *The Spider Wick Chronicles*. I haven't seen it, yet, but the preview suggests it is about a family who moves to a new house. One of the children discovers this new house is inhabited by faeries and other fantastical creatures. The child's older sister doesn't see them and doesn't believe they exist until she is given the magical ring to look through. In that moment, a whole world opens up to her that she didn't even know existed before. And the adventure begins... to save the

world... which is only possible because of that childish view of the world as full of possibilities beyond what is known.

A few years ago another movie came out. This movie, however, was for adults. This movie, called What the bleep?, was about the concept of quantum physics; about imagining the impossible and the impact that has on the world. In that movie, a story is told about the indigenous people in the time of the explorers. They said, "When the tall European ships first approached the early Native Americans, it was such an 'impossible' vision in their reality that their highly filtered perceptions couldn't register what was happening, and they literally failed to 'see' the ships." Finally, the Shaman, after studying the signs, and being open to the possibility of other places and peoples, began to see the ships and helped the others to "see" as well.

We are all impacted by our worldview; our way of seeing. It affects not just what we see, but also how we see everything else. Our worldview is the lens through which we see; our assumptions, beliefs,

images, metaphors, values and ideas. Our worldview is both inherited and constructed through our family and community and church and culture. It is just the way we see things. It makes sense. We don't question it. It is a given. And we live by that way of seeing the world. But then, sometimes, at least for some of us, something happens, something breaks in from the "outside"; some sign or marvel or mystery and it causes us to rethink or re-imagine the world and it changes our lives, and once we've crossed over, we simply cannot go back... like the understanding that the world is not flat or that slaves from Africa are fully human. Once we see the truth, it changes everything.

Nicodemus had his own worldview. He was a Pharisee; a religious leader; no doubt a righteous man, a keeper of the law. He knew what was expected of him and he did it. But Nicodemus saw some kind of sign. And so he went to Jesus, at night, when the other Pharisees and the crowds were not around, and said to Jesus, "Rabbi, we know that you are a teacher who has come from God; for no one can do these

signs that you do apart from the presence of God." Now that is quite a compliment that Nicodemus pays to Jesus. But Jesus doesn't miss a beat. He doesn't thank Nicodemus for his kind words, he doesn't play the game. Rather, Jesus tells Nicodemus, "...no one can see the kingdom of God without being born from above." And these very words collide with Nicodemus' worldview. "But how can I be born now? Can I get back into my mother's womb?"

Nicodemus is thinking literally. He expected Jesus to give him straight talk but instead Jesus is saying something about being born again... Nicodemus was expecting rules or doctrine and Jesus gave him a metaphor and expected Nicodemus to go beyond the words to try to understand the deeper meaning Jesus was trying to convey. Like, for instance, that in order to see the kingdom of God, you must go back to the beginning, you must see the world through new eyes, forget all the stuff you think you know for certain, that is getting in the way of seeing the kingdom of God. You must become like a child who

understands and even expects the possibility of the impossible; who marvels at the world around; who asks lots of questions; who believes in miracles and knows there are invisible forces in the world that become visible when you have the eyes to see it and experience it's reality.

Jesus came to proclaim the kingdom of God. Over and over again, the gospels record how important was this message of Jesus. But the problem is, how do you understand the kingdom of God here and now? How do you perceive this kingdom that Jesus came to show? How do you see it? What if it is totally different than what you thought it was supposed to be? What if you actually can't see this kingdom of God unless you go back to the beginning, seeing the world through fresh eyes, knowing it is there if you can but read the signs.

Nicodemus expected straight talk from Jesus. Do we expect the same? Do we expect that there are easy answers that we can follow if only we know what are the rules, what is the doctrine, what do I need to know in order to be saved, in order to inherit eternal life? And

Jesus responds back with a metaphor like, you must be born again or you must be like a child, or he tells a story or a parable. Jesus says volumes about the kingdom of God and salvation by the fact that he doesn't give easy answers, he doesn't give out information. Rather, he asks questions and tells stories and invites people to engage not only their head, but their heart and soul and imagination as well.

Jesus came to break into our worldview and interject *God's* worldview. But that doesn't happen quickly, all at once. It breaks in little by little. As we start to open ourselves to the possibility of the impossible, we start to see signs and wonders and a whole world opens up before us... a world which brings life full and rich and connected to the source of all life - to God. In his book, The Secret Message of Jesus, Brian McLaren talks about the signs and wonders of Jesus.

"They combine to signify that the impossible is about to become possible: the kingdom of God - with its peace, healing, sanity, empowerment, and freedom is available to all, here and now... They (the

signs and wonders) tell us we are being invaded by a force of hope, a group of undercover agents plotting goodness."

I told you this would be an adventure as together we seek to uncover the truth that could change everything. Next week we'll consider what it might take to become "undercover agents plotting goodness" - no less than agents of God's kingdom. But we've got to be open to seeing the signs and marveling in the wonders, trusting that God is mystery and truly is bigger than we can think or imagine. Surely all things are possible with such a big God.

John 3:1-17

3 Now there was a Pharisee named Nicodemus, a leader of the Jews. ²He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." ³Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." ⁴Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?" ⁵Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. ⁶What is born of the flesh is flesh, and what is born of the Spirit is spirit. ⁷Do not be astonished that I said to you, 'You must be born from above.' ⁸The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." ⁹Nicodemus said to him, "How can these things be?" ¹⁰Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things? ¹¹"Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. ¹²If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? ¹³No one has ascended into heaven except the one who descended from heaven, the Son of Man. ¹⁴And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵that whoever believes in him may have eternal life. ¹⁶For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. ¹⁷"Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

**Clues, Charts, Chase:
Becoming Undercover Agents of the Kingdom of God
2-24-08**

By Mary Jane Button-Harrison

"The kingdom of God - with its peace, healing, sanity, empowerment, and freedom - is available to all, here and now...we are being invaded by a force of hope, a group of undercover agents plotting goodness." I ended my sermon last Sunday with that quote from the book, The Secret Message of Jesus, by Brian McLaren and I told you that this week we'd consider what it might take to become Undercover Agents plotting goodness on behalf of the kingdom of God. So, what do you think it takes?

If you think about an agent, like FBI or CIA, there are many skills and abilities that are needed in order to do the job well. For one, you would need to have heightened senses. You would need a keen sense of observation, an eye for detail, and a questioning mind. You would need to put things together in different ways like pieces of a puzzle, and

learn to read body language and decode secret messages and look for the meaning beneath the words spoken.

In our scripture this morning, Jesus gives some clues about what it might take to be an agent of the kingdom of God... and what might keep one from becoming just that. It seems that heightened senses are needed here as well. Jesus' disciples ask him, "Why do you speak in parables?" After Jesus tells them that they have been given the secrets of the kingdom, he says the reason he speaks in parables is because "people's hearts have grown dull," they have eyes, but do not see; ears, but do not hear. They think they know and so they are blind and deaf to God's ways. Jesus speaks in parables because parables demand heightened senses and engagement on the part of the listener. As a method of teaching, parables get beneath the surface and help uncover the many layers of meaning that are revealed as a person tries to understand. Some are frustrated by this method. They may even get angry. Just give me the straight answers, they say. But getting at

the truth is always a multi-layered process that takes time and attention.

So, in Jesus' speak, in order to be an undercover agent of God's kingdom, you must have those proverbial eyes to see and ears to hear. But that's easier said than done. There are things that you have to unlearn and other things that you have to learn or develop in order to exercise the kind of sight and hearing to which Jesus refers. There are barriers that can get in the way. And one of those barriers is often our own preconceived notions or attitudes. We talked about that a bit last Sunday.

So often, in the gospel accounts of Jesus life, it is those who are at the center of religious life who are blind and those on the margins who can see the message of the kingdom. It is one of those ironies or paradoxes of life; where the closer to the center you are, the less open you are to an alternative view of things. There is a man in a church I served years ago, I'll call him Mel. Mel was faithful in his attendance in worship... he rarely missed a Sunday. He was a deacon

and always responsibly performed his duties. He even came to Sunday school most of the time. One Sunday, in a casual conversation with him, Mel told me that he just hated it when we preached on the parables. (I probably had preached on a parable that day.) This was very early in my ministry and I was dumbfounded. I said, "Mel, why do you hate it when the parables are preached." And he told me that he had heard those parables so many times, he was bored with them.

Mel was a wonderful man whom I dearly loved, but at that time, Mel would not have been a candidate for undercover agent in the kingdom of God. Why? Because rather than grapple with the deep and sometimes hidden meanings of the parables, Mel had the attitude, "Been there, done that..." He had not the eyes to see or the ears to hear the life-changing stuff contained in those clues Jesus left in order that we might discover transformational, gospel truth.

It seems to me, that in order to have our eyes opened and our ears unstopped, we must become students of the master teacher - Jesus. When you think of the great wisdom teachers you realize that

they always had disciples who would listen to their stories and sayings which would invite the learner into a relationship with the teacher and which would invite questions and more questions and imagination and creativity of thought and action. These students would be schooled in thinking outside the box and looking at things from a unique perspective illuminating deep truth and meaning.

We call ourselves Disciples of Christ. We learn by opening ourselves to Jesus' teaching and way of life and as we do, truth is revealed. And as we understand more and more, we become agents of this life, this kingdom, this way of God which makes miracles possible.

We learn from Jesus, in the company of one another, by exploring his life, teachings and relationships, that we might tune our senses and sharpen our ability to see clues and read signs and interpret what is below the surface of things. In the kingdoms of this world, if we see bands of soldiers with guns in uniforms marching on the outskirts of town, and low flying small aircraft, and hear reports of missing government leaders, we might start to think that we are being invaded

by an occupying force. On the other hand, if we observe that people who were once enemies are now friends, and hungry people are being fed, and the marginalized are treated with honor, we might start to think that we are being invaded by a different kind of force... a force of hope coming from the very kingdom of God.

And do you know what? It's actually happening. The kingdom of God is invading. It starts small and then grows and spreads, just like the mustard seed in Jesus' parable. The kingdom of God is like a mustard seed which is the smallest of all seeds and produces the greatest of all shrubs. Do you know how that happens? It begins with people, ordinary people just like you and me, in the course of our ordinary lives, we catch a glimpse of being an agent of God's kingdom, that ignites our imagination with new possibilities, and we decide that in our work and our home and our community, we will begin to see things through God's eyes and do things according to God's vision - plotting goodness. And so, we treat others with respect, and we are reconcilers and justice-makers and acts of random kindness doers in all the parts

of our lives, believing that those small things change us and infect the world with love and compassion. David asked the members of the adult Sunday school class we teach to keep track of the signs they see of the invading kingdom of God. The signs are there for those who have eyes to see. It is a spiritual discipline to notice the signs and allow them to energize and encourage us to continue that very important, contagious, life-changing, kingdom work.

Greg Mortenson discovered God's kingdom invading in a small village in Pakistan. In 1993 he attempted to climb K2 - the second highest mountain on earth. He did not make it to the top and became so ill, he nearly died. The people of this small Pakistani village gave Mortenson shelter and nursed him back to health for seven weeks. He was so grateful for their kindness - that literally saved his life - and he promised to build this poor village its first school. He made good on his promise and that act of thanksgiving grew and built momentum and resulted in more than 50 schools constructed in rural Pakistan and Afghanistan. Mortenson believes that it is only through acts of

compassion like this that Islamic extremism can be fought and peace truly won. That sounds a lot like an undercover agent of God plotting goodness to me.

That story resonates with people. Maybe that's why the book, Three Cups of Tea, which tells this story is on the New York Times Bestseller list. We are hungry for those signs of God's kingdom invading our world and growing and spreading. And, you know, that's why it's so important to be involved in this invading kingdom. Each of us can do our part. And it doesn't have to be as big as starting a school in a remote village. Remember, the mustard seed.

There are a few people at First Christian Church who make lap quilts that are beautiful and warm and just the right size and have a tag attached that says A Warm Hug from First Christian Church Ames, IA. That may not seem like much, but it is the very kingdom of God breaking in when one is given to a homeless family who stopped by for assistance in the middle of a cold winter. It means "you haven't been forgotten" to someone whose home was ravaged by hurricane Katrina

and now there are people, strangers from First Christian Church, who have shown up to help rebuild and who offer a warm hug as a symbol of that life-giving hope. And there are countless stories of small things like that, that so many of you do, things that grow and spread goodness for the sake of God's purposes.

The kingdom of God is invading this world. And we, as followers of Jesus Christ, can be undercover agents plotting goodness. It happens everyday and in a myriad of ways. It takes keen sight. It involves creativity and imagination. But most of all, it requires that you really believe with all your heart that the secret of the kingdom of God is to be found in love and justice and freedom and playfulness and reconciliation and grace. May we have eyes to see. Amen.

Matthew 13:10-17

¹⁰Then the disciples came and asked him, "Why do you speak to them in parables?" ¹¹He answered, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. ¹²For to those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. ¹³The reason I speak to them in parables is that 'seeing they do not perceive, and hearing they do not listen, nor do they understand.'
¹⁴With them indeed is fulfilled the prophecy of Isaiah that says: 'You will indeed listen, but never understand, and you will indeed look, but never perceive. ¹⁵For this people's heart has grown dull, and their ears are hard of hearing, and they have shut their eyes; so that they might not look with their eyes, and listen with their ears, and understand with their heart and turn— and I would heal them.' ¹⁶But blessed are your eyes, for they see, and your ears, for they hear. ¹⁷Truly I tell you, many prophets and righteous people longed to see what you see, but did not see it, and to hear what you hear, but did not hear it.

⁴⁸The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?" ⁴⁹Jesus answered, "I do not have a demon; but I honor my Father, and you dishonor me."

Before we get started with the sermon I have a few things to share with you.

1. I am trying to fight off a bug and fear I may be contagious. Accordingly I will stay away from you. I would have stayed home but think today's sermon has some ideas which are important for us as we journey towards Easter.
2. There is a Coffee Fellowship immediately after worship and I hope you will stay for it for some glad celebrations today. Please eat a cookie for me.
3. The phone at the parsonage rang several times late in the night. Dad was taken to the hospital yesterday. Lots of tests were run. He talked the doctors into letting him go home because Mom needs him so much and is not able to cope. My brother is on his way to their house today. Meg and I ask your prayers.

That's not the best introduction to a sermon I've ever seen. But it's the one we have.

Last Sunday Mary Jane asked us to think of ourselves as secret agents infiltrating behind enemy lines, like leaven fermenting in the loaf,

changing things. She asked us to see ourselves as spies for the kingdom of God. Our task is to be the gentle, compassionate assault force who moves forward on the gentle powers of peace, healing, forgiveness and life.

Today I ask us to think about that **world** where thorns choke out tender new growth and evil threatens. The more we live as secret agents of the kingdom of God the more we are confronted by the tense and murky gloom of the forces of evil.

Frankly I'd *rather* dwell in God's banquet hall where cups are filled to overflowing and joy bubbles up like an ever-streaming fountain. The world of dangers demons and devils is hard and foul.

It is also unavoidable.

Whatever we may believe about the reality of demons we know that they were the theological explanation of evil in Jesus' day. Jesus dealt with them. Before there were psychiatric understandings of mental illness people suffered torments by powers they could not control. Jesus had no trouble controlling those powers.

Jesus exorcized a demon from a child thrown into suicidal convulsions. He cast demons from a man living in graves, cutting himself, refusing

to wear clothing. People went to him with afflictions, oppressions, disease-causing, imbalancing, paralyzing, convulsing forces that shackle. Because of his power he raised suspicions and caused consternation everywhere he went. In the little verses we have before us today there are his questioners: "Are we not right in saying that you are a Samaritan and have a demon?" (John 8:48) Anybody who could do what he could do must have powers beyond the norm.

Brian McLaren says in his book, *The Secret Message of Jesus*:

"[Jesus'] dominant opposition arises not from dirty personal demons crouching in darkness but rather from dirty systems of power and violence operating in powerful people who function in broad daylight. Just as he draws out and drives out hidden demonic invaders, Jesus must draw out, expose, name, reject, and banish this systemic, transpersonal evil - incognito beneath robes and crowns, hiding in temples and palaces, camouflaged behind political slogans and images on coins, covert in policies and traditions, seeming to 'possess' groups so they think and move in an awful choreography. This transpersonal evil can possess, oppress, sicken, and drive insane whole nations, religions, and other social networks just as personal demonic spirits possess, oppress, paralyze, and convulse individuals." P. 64

Transpersonal evil. Hiding incognito beneath robes and crowns in temples and palaces. Drawn out. Exposed.

We all know about forces that destroy a person. Relationships end. Marriages crumble. Jobs are lost. The future is shut. I call them the Three A's: the demons of *Addiction, Abuse, and Adultery*. Any one of the three will, in time, take a life.

If overcoming addiction, abuse and adultery were a simple matter of the will nobody would live in that particular form of hell. To exorcize those demons we have to go to treatment. Treatment begins at the spiritual level: "I admit that my life is out of control. I cannot restore myself to health. I call on God to save me. We are like the psalmist crying from the bottom of a pit, wanting a savior, needing one who is stronger than we are to set us right.

We pray, "Lead us not into temptation. Deliver us from evil." We'd avoid all dangers, devils and demons. We'd sit at the banquet tables of God far removed from plights and perils.

So, secret agents of the kingdom of God, now is training time. We don't learn rescue maneuvers in the heat of danger out on the battlefield. In the safety of the sanctuary we can think about

strategies and tactics.

Our teacher is Jesus. He had a strategy for the world.

Sometimes he directly confronted evil. He went into the temple and turned over tables. He called religious leaders hypocrites and other unflattering names.

Sometimes he danced away from his accusers, outsmarting them, snaring them in their own traps. Whose image is on the coin? Well give Caesar what is his. What belongs to Caesar anyway?

Here's what I want us to consider, something many people have never understood: the only weapons that are any good against evil are not the weapons evil uses: force, violence, intimidation, distrust. The only weapons that have any power are the ones Jesus himself used: self-sacrificing love, humility.

Resist evil but do it in the kingdom of God way. A person forces you? Turn the relationship upside down by not submitting in your soul and also not returning violence for violence. We won't resist evil the same way. We have different personalities. Some of us are comfortable with abrasive confrontation like Jesus in the temple turning over tables. Others are more comfortable with debate and focus on the

core issues like Jesus outfoxing the foxes. But each of us can and must resist.

We know that the battle has been won. We are like people in Iowa in March. There are no blizzards which will intimidate us anymore because we know that, under all that snow out there on the ground, flowers are plotting spring. It is like the kingdom of God.

It was a blisteringly hot August day in Tennessee and I was thirsty. I leaned over and looked into the dirty water fountain and decided that all the trash in the bottom had nothing to do with the water I'd be drinking. I remember the hot, oily water in my mouth and the fat, red-faced man who grabbed me by the scruff of the neck and jerked me back and away from the fountain, shouting at me, "Boy can't you read? See that sign there?" I had seen the "Colored Only" sign.

As a child there was nothing I could do about the racism of the culture in which I lived. As an adult I can resist the evil of racism every time in every way, using the weapons of Jesus which will overcome the world.

We can resist. Indeed, we are given power to resist. There is a new force let loose in the world and the demons tremble at the sound of it. It is the Holy Spirit. McLaren says, "Just as sick, destructive spirits

can take possession of groups, this new spirit is entering people and forming them into a healthy, creative, and new kind of community or society - the kingdom of God. This kingdom is a counter-force, a counter-movement, a counter-kingdom that will confront all corrupt human regimes, exposing them, naming them, and showing them for what they really are. The new kingdom doesn't force itself where it is not wanted but moves where it is invited and it comes subtly, gently, and secretly.

See, the thing is - God has overcome devils and demons. Christians have always known that. Superstitious Romans were afraid of ghosts in the graveyards. When it was illegal to be Christian Christians chose graveyards as worship spaces because they knew there were no ghosts and also no Romans. We can taunt with Paul, "Oh death, where is your stinger?" We have nothing to fear from people who can kill only the body but not the soul. Walking with God we find joy, peace, love, the gentle power of prayer and the iron resolve to resist evil. We are secret agents let loose in the world and the demons tremble at our coming.

March 9, 2008 Exposé: The Scandal of Now I Corinthians 1:18-25

There are at least two scandals festering deep in the heart of Christianity. As is the case with all scandals there are **secrets** at work here and there are **cover-ups** at play. You could *wish* there were no scandals, indeed, we *do* wish it often.

Scandals are messy and inconvenient.

Scandals cause offense.

They put people off. They inspire rumor and gossip.

They perversely lure people in for all the wrong reasons.

They shock and embarrass us.

They violate our sense of morality and decency.

Scandals are the business of unplanned pregnancies. They are wrapped in carefully told lies to bury the truth. **Scandals**, not evil, are the things people in positions of high power most fear.

Remember them?

Chappaquiddick and Mary Jo Kopechne.

Watergate.

Blue dress.

Jim and Tammy Fay.

Child-abusing priests.

Ted Haggard.

Oral Roberts University.

Indiscretions. Bad decisions. Moral failings.

At the bottom of scandals lurk one or more of the seven deadlies: greed, pride, lust, envy, and their cronies.

At the heart of Christianity are at least two thorny old scandals. They've been there from the beginning. They've embarrassed us for centuries. We've denied them until people who do not follow Jesus laugh at us in the same way we laugh at people caught with their pants down in a public restroom tapping messages from the toilet or they way we laugh at the high and mighty preachers of purity having to admit drug deals and sexual relationships with prostitutes. So we might as well 'fess up. The scandals are not going away soon. Indeed, we need them.

Scandal #1: The Romans won. The scribes and Pharisees won. They succeeded in their plan. They got rid of Jesus.

You'd think that anyone trying to attract others to follow a big idea which might grow into a world-class religion would begin with a show of strengths like Poseidon in the ocean or Zeus on the mountain. They wouldn't start with the leader hanging in naked shame, dying under the taunts and tortures of those who laughed at all his big ideas falling apart along with his life's blood. You'd think a world savior could actually avoid public execution.

The kingdom of God failed. It is weak. It was crushed to nothing. The followers scattered and went into seclusion. The message of love, justice, peace and truth engaged in a show-down with the principalities and powers and... you know what? The swords and spears won.

Christian thinkers who are embarrassed by this scandal put a spin on it which leads to the second scandal. The spin says that Jesus is coming again and **this** time he will crush the rulers and overthrow the evildoers. **This** time he'll bring down legions of angels. **This** time he won't lose. **This** time there'll be no more time. It's all over. The kingdom of God will begin... at least, in some versions, for a thousand years...

It's hard to admit that our leader was killed on a cross of shame and his disciples ran away. It shocks and scandalizes us. We can't really explain it in ways that make sense to people who don't follow Jesus; even to ourselves, when we think about it. Jesus died. We try to comfort ourselves by claiming that it was God's plan all along. Indeed, some of us hold to that idea so tightly that we say Jesus was born to die and his dying was the point. He had to do it because of our sin. It becomes *our* fault, somehow, and *our* guilt, somehow, and *we* are cleansed by his dying, somehow. It can't really be a defeat. That would be scandalous. Who can put any faith in a God who could be killed by humans?

Scandal #1: the kingdom of God failed and Jesus was executed.

Scandal #2: the kingdom of God is right here, right now.

Most Christians have been so scandalized by the idea that the kingdom of God is something Jesus thought his followers would actually immigrate to that we've moved it off the earth entirely. The only passport into the kingdom of God, they say, is death. Then you get God or you get hell. Perhaps all that is true. But it is not all the truth. If the kingdom of God is in heaven and the earth belongs to Satan, we can be excused for not measuring up in the campaign because, after all, we're only humans up against cosmic forces which we cannot control. We're the pawns on the board, not the kings and queens and bishops and castles where the responsibility really lies.

The truth is, we are spies behind enemy lines. But we are commissioned and committed and we are armed and dangerous. Our weapons are the ones Jesus gives us and the strength of our assault is not of our own manufacture. Demons tremble because of us. But there is no power whatsoever in us.

If the kingdom of God is right here and right now then why aren't we doing something about the injustices we see all around us? Why are we not rising up and demanding an **end** to the free-for-all availability of

assault rifles which can be used on student body presidents and kids studying their lessons? Why do we tolerate officials who tell us black is white and white is black and our sons and daughters die in a war built on a lie? How can we stand it when the number one cause of homelessness in Story County Iowa is connected with a medical event? People lose their homes because they got sick or hurt and with all the brains and all the power in our society we can't figure out a way to stop that? Why does anybody *ever*, in the land of the free, laugh at a racist joke? Something is funny here?

I'd better restrain myself before the rant gets totally out of hand.

Paul, the subversive radical who saw more clearly than most understood fully the twin scandals of Christianity. The scandal is the cross which is foolishness to people hellbent on the road to destruction. The scandal is that experts are exposed as crackpots and crackpots are revealed as prophets. It's absurd. The cross doesn't convince anybody that Jesus is Lord or savior. And Jesus' great evangelistic words: "Come follow me. First you have to die to yourself so you can live in me. Then you can give away all your possessions" hardly cause a rush like opening day at Wal-Mart.

Those who follow Jesus anyway, despite the scandal of the cross, have to deal with what Jesus said: the kingdom of God is among you. It is at

hand. It is now. Walk by faith, not by sight or insight. Trust God not your own discernment. Behave as if there is no tomorrow. Otherwise your religion is one big glorified insurance policy.

I don't know about you, but I'm certainly not interested in putting my loyalties in an insurance policy. I'm hungry and thirsty for God. And nobody shows me God like Jesus does!

Here's the deal. There is no other way God could have done it. Here's why:

All proofs and unassailable assaults of reason and logic and all pinnacles of power become arrogant. It's just the nature of things. Power corrodes. Pretty soon, there's a scandal and a cover-up.

Jesus' death and defeat is the path of anti-power. I did not say no power. It is backwards power, unknown in the world, foolish and scandalous to the world.

Jesus' path is like standing down the tanks in Tiananmen Square. 300 or 3,000 may die but the cause is won. Jesus' path is like young Elizabeth Eckford walking bravely, prayerfully up that sidewalk, surrounded by screaming, spitting, cursing, white parents; on her way to her first day at Central High, in Little Rock, Arkansas, in 1957, in

obedience to the newly revised law that ended segregated schools. Jesus' path of love conquers by being conquered. The brutal violence of evil neither frightens nor intimidates him. In his subversive gospel the top becomes the bottom. The poor are blessed, not the rich. The marginalized are moved to the center, not the powerful. The foolish are shown to be wise, not the scholars. And the anti-miracle is that in the cross of Christ God plays a hand that saves the world.

If God had arranged for every person on the planet to understand and believe the resurrection of Jesus then even the gospel would take on a domineering force just like the principalities and powers of the state and the church. It's secret power. It's weak, fragile, seed-growing-in-secret power. It's parables and paradoxes. It's never coerced. It never corrodes. It's folly to philosophers and it's the faith of followers who don't need a miracle to believe or a show of force to be convinced.

It's absurd foolishness to people who try to make worldly sense of it. It's scandalous to those who need a miracle savior who comes riding down from the skies on a war horse to defeat the forces of the world.

And it's urgent. It has something to say about how we spend our money, use our leisure, do our work, conduct our relationships, discipline our minds, express our emotions, take care of our bodies,

exercise our citizenship.

To those who believe it is the power of God. Christ is the power of God and the wisdom of God whose foolishness is greater than human wisdom and whose weakness is stronger than human strength. Thanks be to God!

Holy Week: The Collision of Two Worlds 3-16-08

By Mary Jane Button-Harrison

Don't we love to hear how Jesus rode into Jerusalem on a donkey!

It is such a festive thought... that Jesus came riding through town as the crowds shouted "Hosanna!" and spread branches out upon the road ahead of him as if in a royal procession. We imagine there, in the crowd, children and women and those whom Jesus healed and cast out demons. We imagine the joy and laughter and celebratory spirit, just as *we* had as the children processed with palm branches at the beginning of our worship this morning.

That image of Jesus' royal procession into Jerusalem is burned into my mind. As one who grew up in the church and participated in those Palm Sunday processions myself, I can't help but think about how Jesus loved and reached out to children, and other people marginalized by society. What a parade! What a joyous celebration as Jesus entered the city of Jerusalem that first day in the week of Passover; that day which now for us marks the beginning of Holy Week. Hosanna!

Blessed is the one who comes in the name of the Lord!" Blessed is the one who comes proclaiming the kingdom of God.

But you know, there was another royal procession that day. Coming from the opposite end of the city, Pontius Pilate, the Roman governor, also rode into Jerusalem. Pilate rode at the head of the imperial cavalry, proclaiming the kingdom of the Roman emperor. This royal procession was quite different than Jesus ride on a donkey. Pilate came on horse surrounded by symbols of imperial power and might - soldiers in armor, weapons and banners and golden eagles mounted on poles, sun shining on the metal and gold, sounds and vibrations of marching feet and beating drums, swirling dust and lots of people looking on in awe and fear and maybe even resentment, but keeping their distance, I'm sure. These two processions embody the central conflict that led to Jesus' crucifixion. These two royal processions give us a glimpse of the collision of two very different kingdoms - the kingdom of God and the kingdom of the Roman Empire;

the rule of changed hearts and love, and the rule of asserting power and domination through violence and weapons and fear.

Jesus knew what he was doing as he rode into Jerusalem on a donkey that first Palm Sunday; that day when 200,000 plus religious pilgrims crowded the streets. Jesus rode in demonstration of a different kind of power, a different way to see the world, a way in sharp contrast to the show of might through hooves and steel and sword. Jesus wanted to show, for those who had eyes to see and ears to hear, that God's way was not the way of the Empire; that there was another way besides fight or flight or freeze. God's kingdom had come. Now was the time. Repent and believe that the impossible is possible through God. The blind see and the deaf hear. The poor receive good news. Children are valued. The last are first. The greatest are servants. God's love is the only power stronger than armies and intimidation and, as the week goes on we find out, God's love is even stronger than death itself. What a contrast to conventional wisdom. That demonstration of a different kind of power in Jesus alternative

procession through Jerusalem did not go unnoticed. That was the beginning of a week filled with a collision of two worlds which ended in Jesus' execution on a Roman cross -the place where those convicted of treason were left to die - a symbol used to instill fear and intimidate the crowds.

This Lent, David and I have been preaching on "Uncovering the Truth that Could Change Everything." We've been trying to look at the life and teachings and message of Jesus to understand in fresh ways just what is the nature of that message we claim can save the world. What is so different about the message of Jesus from other messages of his day and ours? Why did Jesus come? What is the meaning of his death? And what does it mean to follow the way of Jesus? Those are big questions, and I guess there are no simple answers. But there are clues and signs and wonders, and that's what we've been focusing on over these last several weeks.

One thing we've discovered is that Jesus did not just come right out and say, "this is what you need to believe" or "this is what you have

to do, or not do." Rather, Jesus used parable and metaphor and imagination and story to suggest a way of looking at the world through the eyes of God. Jesus time and time again told all who would listen that God's ways are different from the ways of the world. God desires that we hear and respond from the heart; that we not look at the externals, but rather what's inside; that we go deeper and farther and beyond the mindset of "not doing wrong" or "what's in it for me," or "how do I get to heaven"... to how can I live my life as a demonstration of God's love and grace; how can I live my life as an agent of the very kingdom of God? That involves going the proverbial "extra mile" and turning the proverbial "other cheek." It means marching to the beat of a different drum - not in lock-step with this world's values, but in step with God's desire, or as author Brian McLaren puts it, "God's dream" for the world.

All Jesus adult life leading up to Palm Sunday and this grand yet humble procession into Jerusalem, he spoke and acted and lived his life as one who used *his* power to empower others to be agents of God's

kingdom rather than the kingdom of Rome. Jesus spoke and acted and lived in contrast to the ways familiar to people of his day and ours, where might makes right and power is power over others and wealth affords more respect and certain people are considered better than others. And Jesus said, "Blessed are the meek, for they shall inherit the earth," and "Do not worry about your life, what you will eat or what you will drink." Conventional wisdom suggests that you hate enemies and take revenge. And Jesus said, "You have heard it said, 'You shall love your neighbor and hate your enemy.' But I say to you, 'Love your enemies and pray for those who persecute you.'" We wonder what we must do or not do, believe or say to win God's favor and get a good spot next to God in the afterlife. And Jesus says, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and your neighbor as yourself." Jesus says, "Whoever wishes to be great among you must be your servant."

Jesus turned things upsidedown. There were rules and codes and people had their places in society and within religious life. The good

people didn't eat with the bad people. The men didn't associate with the women. The rich and powerful didn't mix with the poor and lower class. The clean did not allow themselves to be contaminated by the unclean. The rich were blessed because, somehow, they deserved it whereas the poor, too, deserved their lot. There was an order nicely in place, and it worked quite well - at least for those on the top.

But then Jesus came along. And he broke the rules. And he didn't follow the conventions. And he ate with sinners and prostitutes. And he took time to hold children. And he held the good religious leaders to account just as did the prophets of old. He exposed their hardened hearts. He exposed the injustice of their ways and their judgments which always landed them on the right side and the poor and marginalized on the wrong side. And he dared to suggest that God's ways go beyond the letter of the law to the very heart and spirit which brings life and breath and compassion and justice. Jesus rode into Jerusalem on Palm Sunday to proclaim the kingdom of God is come. But

it's power and methods stand in contrast to those of imperial Rome and to the powers of our time as well.

The collision of these two worlds caused the powers of Jesus' day to become agitated. Let's face it. Jesus *was* a threat to them. Not because he was trying to cause a violent uprising; quite the contrary. Jesus was leading a revolution, but his was a revolution in thinking and seeing and methods. It was a revolution using self-sacrificing love and forgiveness, justice, and peace through non-violent action. And that *was* a threat, so much so, that Jesus had to be stopped. And the plot to get rid of Jesus begins and gains momentum and, indeed, by the end of the week, succeeds. Or does it?

The saving power of the cross is that it exposes the sin of violence and injustice. It is a demonstration of God's self-giving, sacrificial love that does not return violence for violence. Rather, the cross points the way to forgiveness and reconciliation. Jesus goes to the cross, suffers and dies rather than veer from God's way of love. Now that is a message the world needs to hear. That is a message that

still holds power. That is a message for agents of God's kingdom to take to the world. As we journey into this last week of Lent, let us stay focused on the life-changing, life-giving message of Jesus who came to proclaim the kingdom of God. Hosanna! Blessed is the one who comes in the name of God! Amen.

March 23, 2008

Acts 1:1-3

You Can't Keep It Secret: Shout it Out!

¹In the first book. Theophilus, I wrote about all that Jesus did and taught from the beginning ²until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen.

³After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God.

Let's begin by saying again our opening litany:

One Alleluia! Christ has risen!

All Christ has risen. Indeed!

One Alleluia!

All Christ has risen, indeed!

One Alleluia!

All Christ has risen!

One Alleluia!

All Christ!

One Alle-

All Luia!

Blessed Easter to you. Thank you for sharing the rich experience of worshiping God on this premier day of the whole year! Thank you for your prayers and praises and presence of mind and body in this place.

If you are visiting this morning let me take a few moments to catch you up so the rest of what I have to say will make sense. We've been on a journey here talking about the kingdom of God.

- We've begun to see ourselves as spies for the kingdom operating behind enemy lines, armed and dangerous to the old, worn-out ways of the world.
- We've been on a hunt for secret treasure whose worth is so

immense that everything else pales in comparison.

- We've been exposing the secret scandal at the heart of the Gospel for it holds the key to putting the pieces of the puzzle together.
- We've been focusing on this new reality that Jesus called the kingdom of God. We can't define it. But we see it in flashes. We see it in stark relief against the way of the world like the way a flash of lightening lights up the midnight landscape and exposes it in a new way. Then it is gone. But the glimpse is enough.

Following Jesus is not a bunch of beliefs in the head that does not transform the character. Following Jesus is a relationship that pulses with the beat of a heart.

It's a new land not of this geography.

It's not a government.

It's not a fiction.

It's not heaven after we die.

It's God's rule in the lives of children and women and men,
beginning with the last, the lost and the least,
honoring those the world dishonors and including everyone who has a
yearning for God.

It's bigger than religion. God calls people from every culture, every creed, every condition, every class into that dynamic set of relationships with God and all of creation. It is the truth that changes everything. It is the hope of the world. It is the path of peace.

It's global. Its agents are everywhere doing works of compassion and kindness, love and mercy, forgiveness and redemption. They subvert the forces which rule by oppression and fear. They turn the world on its ear. The Holy Spirit of God fuels them, empowers them, energizes

them. It's all because Jesus lives.

Easter blessings to you!

One line from the action adventure of the Book of Acts jumps out. Rather than talk about how the tomb was empty that first Easter or how the disbelieving disciples came from shock to faith I'd like us to look at what Jesus talked about on Easter and the days following.

Verse 3 says: **³After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God.**

I wish they'd written down what he had to say about the kingdom of God those days when death was broken and life surged up like flowers under the snow plotting spring. For he reconnected us to God-life at the center. He told us the truth that changes everything. He infused his followers with such joy that they could sing hymns of faith as they were led to their executions. But they were so entranced with the power of his teachings that we don't get his words, we only look at the evidence of their lives to see how he lived in them... how he lives in us.

This is why people give their money to the point of sacrifice, putting it like treasure into an offering tray with a prayer that God will bless that money, translate it into kingdom money, transform with that money the foundations of the world.

This is why people give their time to the point of neglect of other things for the sake of the kingdom: teaching, coaching, encouraging, enlightening, reaching out because they have been brought in - like angels of mercy - like the difference between life and death.

This is why people pray until there are no more thoughts, until there are no more sighs, until there are no more requests left and only God remains like a warm blanket on a cold night.

It is because they know God has unleashed a new kingdom where God rules and the rulers of the age do not. Therefore we live without fear. We are citizens of the household of God.

Amazing!

Astounding!

Awesome!

It is a revolution of hope. In spite of opposition and violence, in spite of misunderstanding and demons, in spite of dysfunctional churches and dispirited Christians the Gospel of God gathers glory like sunbeams for the Son of God has risen. Death - the last enemy - is put under foot.

When we die it is with a smile and a prayer for we are going home where there is no more crying or dying or sighing any more.

Christ is risen. Alleluia!

The hope of the world hangs on Christ's resurrection.

Governments won't solve the issues of earth's peoples.

Schools can't invite us to the kingdom of God.

Churches too easily become bureaucracies with their own regulations and without heart. Enough of heartless religion. Come to the Holy Kingdom working like yeast in the loaf, like subtle seed sprouting secretly.

Jesus told us we shall receive power to be witnesses - people who have

seen something - people who have a story to tell - people who can point the way to faith and hope and love - people who no longer live by fear and doubt and death. The kingdom of *God* transforms all existing relationships of power:

- slavery is dismantled
- imperialism is discredited
- torture as a means to uncover truth is disavowed
- racism and sexism and trust in weapons to create security is destroyed
- and greed - that "get more, get more, get more" consumeristic feeding frenzy that leads to the destruction of the environment and disillusionment of the soul is disarmed.

Death - the ultimate ending,
death - the master fact that determines our horizons is ended with the resurrection of *Christ Jesus*.

Who wouldn't want release from the tyranny of death?

Who wouldn't want to live with the assurance that when we die we come to life?

Who doesn't yearn for *Christ* to finish the work begun at Easter?

Don't we pray, "Thy kingdom come, thy will be done"?

Don't we live in hope?

Don't we know that with *God* all things are possible?

Don't we see all things unfolding according to some plan *God* has created?

Don't we see lightening-flashes of how all things are brought into harmony under the rule of the creator?

Don't we understand that all prayers are powerful in the shift from the old way of death and destitution to the new way of life and creation?

The people of this church began a circle of prayers as the powerful Good Friday worship experience ended. They continued around the clock until dawn this morning when we gathered for worship. They held the world up. They strengthened the fellowship of the church. They unleashed the power of the Gospel in ways we cannot foresee or control. They empowered the rest of us to take the unbound good news to the streets:

God is love - nothing less.

Life is holy - never less.

Love is eternal - nothing else matters so much.

Jesus came back from death and for a month he talked about what really mattered.

He didn't tell his followers how to get to heaven.

He didn't chastize them for all the ways they let him down.

He promised them power in the kingdom of God.

He planted seeds in them - in us.

The signs are everywhere. Learn to see them.

Hope springs up in every place. Learn to trust it.

Faith lifts up hearts every moment. Learn to open to it.

Love transforms the weary old world with its wranglings and tanglings. Learn to express it.

The kingdom of God is near. It is among you. Come and see. Come and taste. Come and rejoice. Christ is Risen! Alleluia! Shout it out!

Shall we say our litany again - as is printed in the bulletin?

One Alleluia! Christ has risen!

All Christ has risen. Indeed!

One Alleluia!

All Christ has risen, indeed!

One Alleluia!
All Christ has risen!
One Alleluia!
All Christ!
One Alle-
All Luia!

Hymn

Christ In Risen! Shout Hosanna!

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